

L'exemplaire filmé fut reproduit grâce à la générosité de:

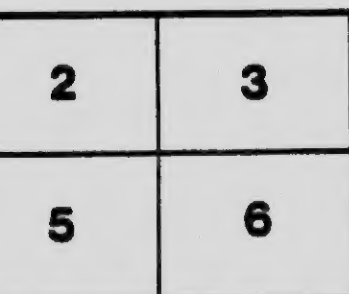
Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaît sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.



THE
THIRD ORDER
OF
ST. FRANCIS.

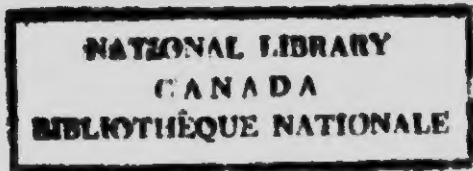


BX 1955

C32

no. 15

p***



Imprimatur :

6 Dec. 1907.

† PAUL ARCH. OF MONTREAL.

Imprimatur :

16 Dec. 1907.

FR COLUMBANUS-MARIA, O. F. M
MIN. PROV

A Brief Account

OF THE

Third Order of Saint Francis.

I Why and how was the Third Order instituted by Saint Francis ?

Towards the end of the twelfth century, Saint Francis was raised up by God in order to restore to society the *Christian spirit* from which it had far wandered. In 1208 he founded the Order of Friars Minor (Franciscans), based it on the spirit of poverty, for the evangelisation of the people.

In 1212, two daughters of a noble house, Clare and her sister Agnes, desiring to sacrifice their lives in prayer and penance for God's glory and sinners' salvation, came to our Saint and begged him to give them the robe of poverty and a rule of perfection for Christian maidens. Thus took birth his Second Order, that of the Poor Clares.

The greater number of Christians could

not embrace the Religious life, and yet St. Francis wished to trace for all a sure path to heaven. To this end, he founded in 1221, a *Third Order* designed for persons who, detained in the world, wish to practise with special exactitude the commandments of God and of the Church. A merchant and his pious wife were the first members of this association, which soon spread throughout the world, and changed the social order then existing, to the profit of the weak and of the poor who received at length efficacious aid, thanks to the great multitude of men and women who enrolled themselves in this saintly army.

It wielded in the thirteenth and in the following centuries a religious and social influence of deep and salutary import, in giving to the Church whole legions of defenders; it was, to the same extent, a veritable nursery of saints and great men. Thus we count in the *Third Order* more than ninety Saints or Blessed whose

feasts the Church celebrates, e. g. St. Louis, King of France, St. Elizabeth Queen of Hungary, St. Ferdinand of Castile, St. Joan of Valois, St. Yves, St. Roch ; forty-five martyrs, about two hundred Confessors, Virgins and Holy Women holding the title of Blessed ; many popes ; founders of religious orders, as St. Vincent de Paul, St. Francis of Sales, M. Olier • Cardinal de Berulle ; more than one hundred and thirteen kings or queens ; writers and illustrious persons as Dante, Lopez de Vega, Tasso, Raphaël, Michael-Angelo • Giotto, Murillo, Cimabue, Palestrina, Galileo, Galvani, Volta, Joan of Arc, Christopher Columbus and Blessed Thomas Moore.

I.—*How and why the Franciscan Third Order has been constantly and earnestly recommended by holy Church.*

Holy Church has ever considered the Franciscan *Third Order* as the "*Militia of*

Christ, " the Catholic league *par excellence*, whose aim is to concentrate and unify the efforts of the faithful against the impious. *Two General Councils*, and more than *forty Popes* have protected it, and enriched it with numerous privileges and indulgences. From the year 1221 to 1500 more than *one hundred and nine Bulls* were published in its favor, and since that time the number has increased considerably, especially during the pontificates of Pius IX, and Leo XIII, both *tertiaries* of St. Francis.

Leo XIII, always zealously recommended the *Third Order*.: Even while yet Cardinal and Archbishop of Perouse it was the object of his special solicitude. In one of his pastoral letters he says : " We most earnestly recommend all Parish Priests to give particular attention to the diffusion of the *Third Order*. "

" It is necessary, " he added, " that all Parish Priests should unite with Us in working zealously for the spread of the

Third Order. "

Having become Pope, Leo XIII, was careful not to forget an Institution so very dear to him. He never failed to recommend the *Third Order* on all occasions, making special reference to it in *four Encyclicals*, and even writing of it to the whole Christian flock, inviting all pastors to protect it, and the faithful to embrace it.

—*Encyclical Auspicato*, Sep. 17, 1882 in which he shows the *Third Order* to be the remedy against the evils of the day.

"We earnestly exhort all Christians not to refuse to join the ranks of this holy army of Jesus Christ..."

—*Encyclical Constitution Misericors*, May 30, 1883, in which Leo XIII. again recommends the *Third Order*, modifies the primitive Rule in order the better to adapt it to the needs of modern society and make it accessible to all persons of good will. He says: "The *Third Order* was instituted for the mass."

Encyclical Humanum genus, April 20, 1884, against Free Masonry. He condemns this perverse sect, and sets up in opposition to it the *Third Order*, as the true school of Liberty, Equality, and Christian Fraternity.

—*Encyclical Quam* auctoritate, Dec. 22, 1884, announcing an extraordinary Jubilee. The Holy Father refers to the necessity of penance, and again cites the *Third Order*, as the means, "of putting this virtue under the care of a solid and abiding Institution."

"A divine inspiration led us to proclaim St. Francis our protector in present evils and calamities, and to show in the *Third Order* the means of regeneration of Christian society." (Audience, Dec. 18, 1884.)

—"We would wish to be able to persuade every one, young and old, belonging to the different Archconfraternities, that they should be received also into the *Third Order*...Hasten all, and become members of this holy militia." (Allocution of Leo

XIII to the Confraternities of Rome.)

At the close of his long pontificate, (1900) Leo XIII once again refers to the *Third Order*: "With all the ardor of which we are capable we exhort the members of the *first Order*, also all pastors of souls to spare no effort in the matter of promoting the *Third Order*. Let them act in such a way that as many as possible, both men and women, may give their names and be inscribed on the roll of this holy army.. among all the members let there be the same rule of life and practice of discipline."

Pius X, the successor of Leo XIII, and like him a Tertiary of St. Francis, expresses the same interest in the *Third Order*. While yet on the Patriarchal seat at Venice he said: "More earnestly than ever do I recommend the *Third Order*, which teaches so well what I have always endeavored to inculcate, that is, to study and learn Our Saviour Jesus Christ, in order to imitate Him. Of all the Saints who ever strove to

become living copies of the Divine Redeemer, St. Francis of Assisi stands out pre-eminently the most perfect image of Jesus.

Become members of that *Holy Order*, dearly beloved brethren, for the observance of the commandments, exacted and aided by the *Third Order*, will contribute to re-establish the social edifice and to revive a true christian spirit, purity of morals, piety, peace, and prosperity, both public and private. "

Today upon the Chair of Peter, PIUS X echoes in regard to the *Third Order* the same sentiments as LEO XIII. He loves the *Third Order*, and recommends it. Quite recently, speaking to a number of Tertiaries who were asking his blessing on a *Third Order Review*, he said : " Yes ! it is for Us a real joy to bless a publication that has for object to spread more and more the knowledge of the immortal figure of the Seraphic Patriarch and especially to make known to the faithful the great blessings of

the *Third Order of St. Francis.* ”

Finally let us recall the grave words of GREGORY IX : “Whoever has the boldness to criticise, or turn into derision the *Third Order*, will incur the malediction of God, and of his holy Apostles Peter and Paul.—Whoever, without attacking or disapproving of the *Third Order* dares, nevertheless, to hinder or dissuade one from entering it, commits a grave fault, because he hinders a great good, and opposes the spiritual progress of a soul. ” (Bull of GREGORY IX.)

III.— *The Principal points of the Rule of the Third Order according to the Constitution “Misericors”*

A.—*For each isolated Tertiary*

1—To be admitted into the *Third Order*, one must have reached the age of fourteen, to be of good life and morals. After a year’s noviciate, profession is made, that is, one promises to observe faithfully all the commandments of God and of the Church.

and the particular *Rule* of the *Third Order*.

2 *Each day* : To recite *twelve Our Fathers, Hail Marys and Glorias*, or the little Office of the Blessed Virgin ; to assist at holy mass, (*if one can conveniently do so ;*) say Grace before and after meals ; make an examination of conscience ; wear the *Third Order* habit, that is, the scapular and cord, the insignia of penance

3 *Each month*, To go to Confession and Communion.

4 *Each Year* : To fast on the 7th of Dec. and 3rd of Oct.

5 *At a convenient time* : make your last will in order to avoid all preoccupation at the hour of death, and leave no occasion for quarrels among the heirs.

6 *At all times* : To avoid dishonest words, dances and dangerous plays ; luxury, and unnecessary elegance in dress ; to live according to one's condition ; to be frugal in eating and drinking ; to be careful to avoid bad books or papers, to

entertain peace and charity with all ; to take an interest in the different good works, and to give good example.

B. — *For Fraternities of the Third Order.*

1 — The Fraternity, or Congregation of the *Third Order* is composed of a *Director* having the required powers ; the members of the *Council* or committee, composed of a President, Assistant, Treasurer, Secretary, Infirmarian and several others as Councillors.

2 — *Meetings are held every month** in some special chapel, or in a Parish church designated by the Bishop for this purpose.

At this meeting a *conference* is given to all, and a *collection* taken up for poor and sick members. An Infirmarian is appointed to visit the sick and poor

* *The English-speaking fraternities of Montreal hold their Monthly Meetings in the Franciscan Church, 96 1/2 Dorchester St. West. Lady-members meet on 2nd Sunday of the Month, at 4. p. m. ; Gentlemen-members meet on 3rd Sunday of the Month at 2.30. p. m.*

3 — *When possible* Tertiaries should assist at the funeral of a deceased member ; they should recite the Holy Rosary and offer holy communion for the repose of the soul of that member.

4 — *Every year*, as far as possible, a Father Visitor is appointed to visit each Fraternity and note how the Rule is being observed . On this occasion there is generally a short retreat.

What are the Advantages, Privileges and Indulgences of the Third Order ?

A. — *Advantages and Privileges.*

1 — The *Third Order* is a form, a rule of life, pointing out a sure path to heaven. " Whoever. says LEO XIII becomes a Tertiary, becomes thereby a true christian ; it is a soul saved." The *Third Order* is a work of sanctification for parishes where it diffuses the spirit of the Gospel ; a 'sermon in act' ; an apostolate of prayer, of good example

and good works ; an *affiliation to a true Order*, though secular, having its noviciat, its profession, its rule, its habit, and its spirit ; it was for this that the saintly Curé of Ars said that the best work one could propagate in a parish was the *Third Order*.

2 — By the *Third Order* one obtains the special protection of the Saints of the *three Orders of St. Francis*. The first Order counts more than one hundred and forty Saints and Blessed, whose feasts are celebrated ; nearly seven thousand Martyrs and Confessors bearing the title of Blessed. — The second Order has twenty-two Saints and Blessed honored by public worship. — The Third Order glories in a vast number of saints, as is mentioned above.

3 — Tertiaries have a large share in the prayers and merits of the great Franciscan family of which they form a part. In all the Convents of the first and second Orders they never cease to pray for the brothers and sisters of the Third Order. It is there-

by an easy means to gain assistance, and the graces one stands in need of.

4 — Finally, Tertiaries have a right to most precious Indulgences. From this point of view we may say that the *Third Order* is a mine of extraordinary richness, almost unlimited, as we may judge by the following Catalogue, approved by the *Sacred Congregation*, the 11th of Nov. 1906.

1.— **Plenary Indulgences.**

Tertiaries may gain a Plenary Indulgence :

1. *On condition of confession and communion.* The day of their Reception into the Order, — the day of Profession, — each time they make a retreat of eight consecutive days, — the 16th of April, (or, in case of legitimate hindrance, the following Sunday), renewing their Act of Profession.

2. *On condition of confession and communion and prayers in the Pope's intention.*

Twice a year on receiving the Papal Benediction ; on the nine following days, by receiving General Absolution ; Christmas, Easter, Pentecost, Feast of the Sacred Heart, Immaculate Conception, St. Joseph, the Stigmata of our holy Father St. Francis, St. Louis, king of France and of St. Elizabeth of Hungary.

3. *Condition of confession and communion, and visit to a church or public oratory with prayers for the intention of the S. Pontiff.*

The day of their monthly meeting, and once a month on a day of their own choosing

4. *Condition of confession and communion and visit to a church of the Fraternity.* On the forty-three feast-days indicated in the catalogue.

5. *Condition of confession and communion visit to a church of the fraternity and prayers for the intentions of the S. Pontiff.*

On the feasts of St. Francis; St. Clare; the Patron of the Fraternity ; at the time of the

Portiuncula each time they visit the church or chapel of the Fraternity, from the first Vespers Aug 1st, to sunset Aug. 2nd.

6 — By reciting the prayers called the *Stations of Blessed Sacramenti*, (6 *Our Fathers*, *Hail Marys* and *Glorias*,) tertiaries gain all Indulgences of Stations of Rome, of the Portiuncula, of the Holy Places and of St. James of Compostello.

7 — By reciting the Franciscan Crown.

8 — At the moment of death, if, truly contrite, and after having confessed and received Holy Communion they invoke the Holy Name of Jesus, if not by the lips at least in their heart.

II.—*Indulgences of the Stations of Rome.*

Tertiaries may gain the Indulgences of the Stations of Rome on the days marked in the calendar, on conditions of a visit to a church of the Fraternity and prayers for the Pope.

III.— *Partial Indulgences.*

Very many partial Indulgences may be gained by Tertiaries, as may be seen in the manual.

IV.— *Privileges.*

1 Priests who belong to the *Third Order* enjoy the indult of the personal privileged altar, no matter at what altar they are celebrating, on three days in each week, unless they have obtained a similar privilege for another day.

2 All masses offered for deceased Tertiaries, are always and everywhere privileged.

FRANCISCAN FRIARY,
964 DORCHESTER ST. WEST,
MONTREAL.



